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QUESTION: Two weeks ago you spoke about two parallel lines; that when we observe we had to keep these two parallel lines apart, these opposing forces, the positive and the negative. Tonight, in the reading, there was something said about the parallel lines again. I understood it to be the same but that this time something was said about the parallel lines meeting to make a triangle, an additional unit or bringing it to a head. Are they the same ideas that you mentioned before?

Mr. Nyland: Yes and no. You see, when we... you must not take many of these things too literally because then you get into trouble. When we talk about two opposing forces you can indicate them as two things that take place; one going in one direction, the other going in the other direction. But in ordinary life, without seeing what happens and only to be able to judge between a positive and negative, the two forces meet. They are opposing each other and the ~~immediatum~~ conclusion is usually the sum of the two forces. Now, if the negative force is larger than the positive one, the result is negative. If the positive is larger in quantity and actual strength than the negative, the result is positive. So the two parallel lines always resolve themselves in some kind of a result which is a result of the two opposing forces having met and, as it were, coming to a conclusion. So when we talk about the parallel lines it simply indicates that there are two forces. And that is as far, you might say, as this particular symbol will go.

Now, the question of the triad is that the forces are indicated by points and the third point is, regarding the first two, the neutralizing force also indicated by a point. The totality of the three points, a three forces resolving themselves into one ~~unitum~~ unit as a result, is indicated by ~~itum~~ a triangle, meaning by that that the three forces meet as if they are a triangle of which the three points as the corners of the triangle are connected with each other. The result is a triangle, a plane, which has become a unit and the unit represents then the result of the three forces acting on each other.

Now what I said some weeks ago, it was a question of the two opposing forces, having noticed that they exist and that we are subject to them, means that there is something outside these two forces that observes them. Because, if I do not have any idea that there are two opposing forces and I cannot see them, I am with one of the other force. I live sometimes in my thought; sometimes I live in my feelings. When my thoughts and feelings oppose each other, I am swayed between one thing or another. Sometimes I think it is better to do such and such. The next moment I feel that it would not be so good to do such and such. These are the two forces that oppose each other in me.

When I am now outside of it and I see them as two opposing forces, I have a standpoint outside the two. And, in order to bring about a unity between the three, that is, the two opposing forces and myself in the standpoint from which I observe, I spoke about the possibility of having the two forces almost meet and I myself in between holding the two forces in balance. You see, this was the picture. Now, in doing this, there is the relationship between one force on one side, you might say, as point, and the force being effected would produce a line. The other is another force also producing a line - both going like this. But I, inbetween, holding them. So that the accent of this and of this is transferred to that what is inside which is my neutralizing force. The result becomes perhaps a little screwy if you want to explain it that way but, nevertheless, becomes a unit because the accent remains on that what holds the two forces together so that they can interact.

But they do not merge because as soon as they merge, I have the ordinary result of two opposing forces and one being bigger than the other - the one that is bigger wins out. This cannot take place if I am objective to the two. You see? And therefore the picture becomes

like this, as if they will never meet. But they meet in me if I am the one who is in the center trying to hold them and if I, at that moment, represent the neutralizing force acting on both.

Question: So this is the objective for detachment?

Mr. Nylands: I become, regarding these two, objective because I am not with them. I am outside of them. And it is only by doing that, that is, I become objective to the two opposing forces, that I go from the duality into the trinity. You see? But this is only true for one moment because the next moment I am again either in one force or I am in the other force. And then there is no more picture. It is only when I try to become objective to that, that is, when I try at this one moment to become outside, to become outside of the two, then this particular picture is realized and it is then trinity for that one moment. You see?

From there on, if it is three and I realize that the third force is there, I also realize that what it is that keeps the third force there. Again the command for being there must have come from something else which is again outside - outside the three. This is my real I. It places the command into something which functions as a force which is my effort. And the effort then, between the two opposing forces, makes trinity. But I, together with the three, have become four and that is the change from trinity into a square.

You see, this now is two, three four - is Do Re Mi in the development. Now comes the difficult step after the four. How to change from four into five. This is very difficult because when I^{am} as I, for any one moment create this triangle, this trinity, it is in regard to only one particular function of myself. It may be intellectually; it may be emotionally. But it is, by itself, only that phase of myself. Now, the difference between four and five is that whenever I now, in the future

future, would want to be present to myself and then function as a totality, whatever the phase is that is put to the foreground, that is, what I face with, has not also the strength of all my other functions. So that when I am intellectually thinking or having an intellectual function, in this the intellectual function is also my emotional, my physical, my instinctive and sex energy in certain proportions. If I turn another side of the pentagon and I am emotionally involved, I am not only emotionally involved but also with all the rest of me. So the change from four to five means that I go from this one which^s because of I is permanent in one function only, to a state inwhich I am accidentally still, that is, for a certain moment, complete. And I have reached between four and five the possibility of becoming more unified. And that is why the pentagram is locked within me and it is for that one moment/gain the totality of me. This is five; this is the pentagram. And again, the steps from the pentagram to the six, the Seal of Solomon, means that instead of this one moment totality, all moments totality.

Question: Time is disregarded?

Mr. Nyland: No, it is not a question of time. The moment has become permanent. It is the difference between that what is only momentarily, now has changed into a line of permanancy. Then it is six.

Anyone who has read what we have read tonight, also further, may have had such thoughts about it. And that is why I want to explain a little how does it go from two to three to four to five to six. There must be a very definite reason for it. And, as I say, the change between four and five is a difficult one. And that is indicated by the Fa in the octave possibility.

Wesley Goulding: Is the triangle, does that represent man number four?

Mr. Nyland: No. If you take it as man number four, then man number

one, two, three are taken as one. Man number four starts as a triangle for only one moment. That is, he can be at different moments but with him it is not permanent. It is not, as it were, part of him. It does happen and there is no question about man number four being different from anyone of the one, two or three.

The same way as the triad is, as a figure, as a symbol, a closed one compared to the two parallel lines. But, you see, man number four is not permanent. He can fall back all the time and become again man number one, two and three. That is, he can come from this triad into the two parallel lines. But, for one moment this triad cannot be dissolved. It is at that moment man number four but the totality of triads does not exist. They only start to exist when something else is outside and the triad is changed into four. Then it is more moments and the moments are strung together and have become a line. Then, you might say, another dimension has been added. The same way as from three to four is one more step up in number.

Wesley: Would you say that one has to experience the transition from the square to the triangle and then to the pentagon and move to Fa?

Mr. Nyland: That is right; that is right. Before, in the sense of his own octave, he becomes permanent. As soon as we go over Fa, one is permanent regarding that particular octave but it is not complete. But, at least, it is permanent. When one is at Fa, going over towards Sol, one does not return any more to Do Re Mi.

Wolsey: I would like to ask in regard to what you said last week that when we see the various things that we go thru mechanically all the time, we should eventually be thru with them instead of continually repeating the things that were set up in us; for instance, our childhood. Some of these things we should be finished with and turn to that something within us which is '90 a little more permanent. That is, this something which keeps bringing us here all the time. And I tried to do this a good deal of this past week. And I do not know where this something is but I turned more to that than just being, you might say, caught in a shell. When I do this, I try to

remember also to sense some part of my body. For instance, if I am doing something I have done a good deal of, for instance; I think there is no use of continuing to do it mechanically. I mean, try to do it a little bit differently by, for instance, if one is painting, to try to see some part of the body; a little something else there. What would you suggest I do to feel myself more there, to put more attention there? Because ~~now~~ this... I realize this is not - either but it is more permanent than what this is, you might say, I feel I must somehow reach for that, cling to it more, to stay there more, to find a way there more. I would like some suggestion or something as to whether I am on the right track and what more I can do.

Mr. Nylands: Let's put it a little differently. In growth, we understand that a person gradually evolves out of swaddling clothes into some other kind of a costume. He throws off what he has used and out of that something else emerges. He still is clothed, but, nevertheless he is not in diapers any more. Or, let's even say, physically, when I grow up, there are many tastes I lose. And a sign of a man grown up means, let's say, he does not reach for candy so easily any more. "He can do without."

Now psychologically, I have to find what I could do without. It would be a matter of growth if I now make unnecessary movements and then do not make them any more. If I have unnecessary talk, then do not talk unnecessarily. If I have opinions, feelings which are quite useless, particularly about other people, including politics, then I do not make them any more. So, one morning, I decide that I want to be grown up. And then, that day, I will try to live as a grown up would live.

You see, it gives an entirely different picture of what you are trying to do. You have an awful lot of, and so has everyone, a lot of extraneous material that you could very well do without but you continue in it because it is the line of least resistance. And supposing now that one day, one morning you decide to find out how to live simply. "Today I will not speak any words unless I have thought about it and I will only say what I want to say and not just make talk."

Today I will not eat unless I want to eat it and I know it is right and it is not overfeeding. Today I will not feel anything towards anyone else in the line of criticism that is not my business. Today I will not have, or try not to have as many associations which usually go on in my head. Today, when I make active movements physically, I will only exert the amount of energy that is really necessary for such an action and no more. Today I will study myself in much purer movements, tensions of my movements, relaxation problems and I will assure myself that no energy will go in any direction unless it is really necessary for it.

Now, this is a tremendous task. But if I look at myself that way, I will gradually see that not only is there an awful lot of junk and nonsense that I am now occupied with, but that it is very difficult for me to do a simple thing of that kind only for one day. And it is much more my business to do that instead of trying to think myself half dead; to find certain things that I now should add to what I already do. It is just the other way. I should take off what I already do because it is not necessary. I will even go to an extreme and say, "today I will refrain from doing certain things which I would like to do and that are perfectly legitimate."

You see, it is the step that follows after the study of myself and becoming familiar with myself and what I am. In the beginning I do not and I am not interested in criticizing myself. Now, I become very critical. And now, I see that if I explain something I have used fifty words. But, instead of using seventy five, I will stop at fifty. You see what I mean? You understand?

Wenley: Yes, I think I have had a little taste of this. This puts the accent on it a little differently, I think. The way I am, I have done -7% in the past week -7%. I have to take off from what I did last week.

Mr. Myland: That is right.

Weasley: And place the accent differently.

Mr. Nyland: That is right.

Weasley: Now, with this accent, as you say, I can see more clearly what not to do but I have to keep, I have to retain the accent somehow else.

Mr. Nyland: You see, there is a certain mean, a golden mean. I need life, I cannot withdraw from it because it is one of the forces that is necessary; this constant activity, my ordinary life is necessary to form the triangle. I cannot have a neutralizing force with one force. It has to neutralize two forces. So, there is a certain quantity of this ordinary life that is necessary. But, I do not want to have extraneous material. I want only that kind that is within my control; that is, in all my simplicity I am responsible for so that I, at will, can sacrifice it to that what I want to oppose to it which is the accent on my inner life.

But, to say it with other words, I want my ordinary life to be changed in such a way that the accent is entirely different altho the behavior forms remain the same. But, for that, I do not want to spend any more energy than is necessary to vitalize, to make essential those forms of my behavior or my personality which are already quite useless. I could not see myself (closed - clothed?) with all the things and paraphernalia as if I am a king. You see, if I am a king, I do not need all the medals. And I do not even need a crown. What I need, as a king, is to be. From the standpoint of being, I will have to be recognized as being a king. But I do not have to tell everybody that I am a king. You see what I mean by that picture?

If you see yourself, as anyone sees oneself, we know that there is a great deal that we do not ~~need~~ need to do at all. But, nevertheless, we spend our time on it because it is habit. And it is easy and we do not want to be confronted with an idea that, as it were, we

become less and less clothed as it were, that we become naked. We do not want to see ourselves in such simplicity because we have lived constantly in our clothing. Our vanity, our so-called self esteem is based on the coatings we have put on ourselves by means of civilization and culture.

What it is that I am essentially, probably very words could explain and could tell it. And, if I go from the outside to the inside, I change from that what is completely changable into something which is more and more permanent and unchangable.

So, let's take one week and each day you try to live a simple life. It is only one step because it is not the continuation of how we will continue to live in that simplicity. Because, when one knows what it is to be simple, then I have to become complicated. Then I have to make myself do certain things which I have never done. I then have to fulfill certain tasks regarding other people. And perhaps I will then have to say certain things which I have never thought about but, when I want to say it, I want to say it and I do not want habit to say it.

First I see myself as I am. Then I see myself as I am essentially. Then I see myself as I have to be as man. Does it make sense? And, for next week, you are already visualizing what you are going to take away? Is that what your thoughts are about?

Woolley: No, no, it wasn't. But I do not think I will have any difficulty finding them.

Mr. Nyland: I am sure there is a great deal. But so it is for everybody. These are the props that we still believe in. And it is most remarkable how few we need. But, we need some because, if we do not have that, we are completely lost. So, certain things will stay. And you will question yourself at certain times: Could I do without or not? And, particularly when one has a feeling of becoming a monk or wanting to chastise. You

are then putting yourself under the obligation of, let's say, going without food or trying to say I can do with four hours sleep; I can ~~not~~ do this, I can do that. It does not matter that I drink a quart of whiskey. I will not get drunk. And statements of that kind which of course are quite silly and one finds out, and, I hope, before we do any harm. So, one is not going to stand on ones head. One has to remain quite reasonable. But between that and what we are now, encumbered with all kind of ballast, there is a great deal of difference.

I think last week we talked about going up in a balloon and throwing overboard all the things that were not necessary. And this is really the process. Try to look at what you do. What are you engaged in and how? And how much less? No suhar in the tea. But, these are very small things. The big things are: One talks and very unnecessarily. But you eathe yourself. Supposing you say, "I am going away now; Goodbye." And, a little later, "Goodbye". Why? When one says it, "Good morning" and finished. No more. when you say something, think first. Use extreme care. Very poor quantity of words. that is, a small quantity. Very poor in spending the energy. You have to be stingy but exact. Good for that particular purpose, sufficient. No more, no less. A good carburator: No excess od iar and no blowing up but sufficient force.

If one would look at ones life during one day or the next day or the next day because one day is not enough. In one day I discover many things that I would like to put to practise tomorrow. So, we will give it a weel. And, I am quite certain that, if you could adhore to that and only that, and let the rest of the thoughts go. You see, do not build up any more but only consider Weasley as he walks and as he does certain things during that one day and the next day and the next day. After one week, if you adhore to that, you will feel like an entirely different person. And then your eyes will be opened and amazed how much energy

went.

I am not saying it because from then on you will be a different person in perpetuity because you will not. But at least you will see it. And that will give you, at that moment, such a taste that you will say, "Now I know which direction I should work."

Alla Gutoff: Mr. Nyland, I want to ask you for a serious task. I still cannot use --?-- tasks. I do not keep it. I do not trust myself. So, if you gave it to me...

Mr. Nyland: It is quite true, you know. It is very difficult to give oneself a task.

Alla: For me it is extremely difficult.

Mr. Nyland: Still, you want to do it?

Alla: I want to ??? so I can ???

Mr. Nyland: Yes, your heart is in the right place but there are so many habits that you have and conditions that you have to give down, as it were. The task I gave to Wesley would also be a very good one for you. But I do not think it is right at the present time. It will be a little later. I think we will make it a little simpler. It will have to do with your activities in the house since you are now not in business but you are in your home. See if you can see yourself spend the least amount of energy in going from place to place.

Alla: You are practically clairvoyant.

Mr. Nyland: Now, that is good. Alrithg Alla: We will let it go at that but you must report next week. Alright?

Question: I have began to read "In Search" again and I can remember the same paragraph before when I read it. This is my third reading. And I just sort of passed off this thing. It is about the paragraph where it talks about the fourth way and how there ~~xx~~ is a certain substance that has to be introduced into the organism for a man who wants to reach his aim; and how it takes the yogi a day of mental exercises to do it and a monk a week of prayer and so forth. And it says that on the fourth way all a man has todo is swallow a little

pill. The first couple of time I passed it off just as a matter, as a term of comparison. But this time it is sort of rolling around in my head. I am wondering if there is some real simple way at a certain point or some little hint there that we are supposed to take or something; because it sort of brings to my mind things that I used to read in fables when I was a child and so on, about the elixir of life and certain magicians who were able to make it and so on. Is there anything at all to that or is it just as comparison?

Mr. Nyland: There are two explanations for it. The little pill is used as a medicine in comparison with the long period of preparation which is necessary for a yogi or for a monk or whatever it may be, fakir. All of that ~~means~~ means that one has to withdraw from life and concentrate on this one particular center and develop that. And, even if that one center is developed and one is a good fakir, then still the other two centers are undeveloped and still would have to be developed in order to become harmonious man. Compared to such methods, the method of observation, participation, experimentation or observation, non-identification and simultaneity, is very small in its simplicity and it does not require a person to withdraw from life but he can, as it were, take a pill. This is one explanation.

The other one is: Is it possible, by means of certain chemicals, to reach a certain state inwhich one can become more conscious in a shorter time? This is the problem. The answer to taht is yes. Only there are so few teachers who would be able to administer it and who would, in thier development, take the responsibility for anyone to do this. It would require the knowledge and the understanding of a doctor and a priest. I would also require the ability of, for lack of a better word, of a God.

You see, if one sees what is involved in trying to become a harmonious man and to develop, one does not dare to take the responsibility for anyone else in that form because, unless such a chemical is ~~produced~~ produced, is producing in the person who receives it, the desire to continue in the same direction; that person would die. It

is that dangerous?

Question: You mean essentially die?

Mr. Nyland: Yes, yes. It will simply spoil all possibilities. It is the last possibility for a person. If one wants to take that responsibility, by knowing the other person - how they will react to it, then it would be allowed. This is the second part, that is, the second possibility. But now, the one reason why it never is known is because such a thing can never be told.

Question: I can see where it would be dangerous.

Mr. Nyland: You see, I cannot; I cannot. If it does happen, that is, if it actually did happen, no one would than only the two people who happened to go into that kind of an experimentation. And it would be on them mandatory, sealed for ever. You see, it requires the Seal of Solomon. It means it is closed and it is closed for all eyes of this Earth. It is not closed for a planetary level, a higher form of being. But it only could be administered on that plane.

Question: ---??--- if Gurdjieff himself ever used that method.

Mr. Nyland: You see, even if I knew, I never would tell.

Question: --?-- because it is secret between the two people.

Mr. Nyland: I cannot tell. There are things that in anyone's life always will remain secret. And they die with the person who dies because that is the material with which he continues to live. If he gives it away in his life, he has nothing for his Body Kestjan.

Let's put it very plainly. It is the one thing that one could take with one. As soon as I disclose it, it is not my own any more. I have lost it and it can never serve me for any particular journey after my death.

Question: I sort of had a vague idea of something like that.

Mr. Nyland: It is the meaning of the secret doctrine. It has to be

secret. It is a doctrine. And anyone who wants to expose it, they are p how will I say, they are charlatans. They are not true. They parade with a certain amount of knowledge and they are interested in something else. They are interested in glory. Anyone who writes a book, the so-called secrets of Tibet, is not there because anyone who has them never could talk about secrets in public. So, all the stuff that is every once in a while written, a lot of so called Swami and Vedanta literature, who will give you the answer to the riddles of life or this Russian who, I forgot the title, you know - the beautiful little book published some time ago. I have come across the name same time Ostrovsky or some name like that and it was published in connection with Gurdjieff's name. You remember? It does not matter. It answers your question tho, doesn't it?

Question: ???

Mr. Nyland: No, there is something else. Because, you see, in working, that is, in following the fourth way, there is a possibility when one is living in life, that during that period one can apply that what one knows. This is the method. One can work on oneself. This working on myself means that I continue to fulfill as ordinary man. At the same time, that whatever I now take in as food can be digested to a higher degree than is digested now. These higher degrees, they can only be fed by certain forms of food material. And I have to extract out of the food that I now receive certain other substances which I do not extract now. So, in relation to ordinary food, solid food and so fourth, it is very little that I can do because it goes up already to Si Do. That is, not Do but Si. That is, wherever it is ~~developed~~ developed, it goes to the highest center in me which is my sex center and that is for my ordinary food.

But in air there are many things in air that I can take that I never ~~xxxxxxxxxxxxxx~~

never extract. The so-called rarified gasses, crypton and so forth; we talked about it some time ago. These things can, because of their higher density, I mean lighter density, a higher form of vibration, they now escape me because I have no means of retaining them. By working on myself, I put myself in a form of becoming more conscious. Thereby my body and all its functions change. And then, when I breathe, I can retain certain things out of air which I do not retain now.

In exactly the same way, my impressions which I receive, the third form of food, they now reach in me a certain level of what is called Hydrogen 48. By making them conscious, that is, by seeing the impression as recorded at a certain moment, without identification, this form of consciousness enables the impressions I receive as food of energy to go to Hydrogen 24 and to go to Hydrogen 12. This is as far as I can make my impressions, when they are conscious, develop up to that point. But Mi, that is, Do Re Mi of conscious impressions, Mi is not sufficient to overbridge in the development of that octave, that is, the third octave, across Fa. And, for that other forms, other shocks are necessary in order to develop that further.

But what does it mean when I say it changes to 48 to 24 to 12? It simply means that it becomes in itself of a lighter density and that then there is created the possibility of making or holding on to a certain form of food which are outside of me, which now pass thru me and are eliminated without any benefit to me, that I can retain them. So, in my breathing and in the effects that I have as influences from planetary and solar level which is in the form of magnetic rays, cosmic rays, electronically perhaps can be explained. But, in any event, under the influence of such kind of rays, maybe radioactive, maybe magnetic, maybe electric, maybe some form of ultra violet, such rays now can be retained by me if the apparatus, that is, myself is in a condition by which it has become more porous to receive them.

So, all of that what I would get extra is, for me, judged from a standpoint like higher food, higher chemicals, almost as if ~~such~~ I would call them drugs of a certain esoteric nature. So, again you see, I am looking for chemicals; and, instead of receiving the chemicals from a teacher, I receive them because of my own work.

Ultimately, where does it come from? From somewhere outside of Earth because the kind of chemical, that is, the quality of the chemicals I am looking for, is not an Earthly quality. It is something that is comparable to Helium from the sun; something that I do not know sometimes the description of. But they belong to a certain atmosphere which is outside of me and which, at certain times, I can receive provided I put myself in the right condition. This again is work.

Let's compare it with one thing that perhaps you may remember. I do not know if you have ever heard what Mr. Gurdjieff said the last time he was here in New York. That is a year before he died. He gave to the group of people who were then doing movements a certain exercise. And you may have heard about it or not. But the idea is this: He said: because of certain efforts of humanity, as a result from different religions which have been practised, and he mentioned four religions: Christianity, Mohammedism, Tibetism, that is, Lamaism and Hinduism. He said there is accumulated in the atmosphere above us, that is, between Earth, ~~between~~ planets and sun, within the limits of our solar system, a certain, what he called, a bank; a certain conglomeration of that kind of energy which has gone there because of certain people living on Earth during ~~these~~ these last centuries, having in mind and in their heart the possibility of freeing themselves in a religious way; that is, with all their good intentions having given out certain forms of emanations. These emanations not belonging to Earth but having another kind of a quality more of a planetary level and of a solar level, haven risen after the death of such people. Having fulfilled the functions on Earth for

which they were, they had been accumulated by such people, when they died there was no further need for it or, you might say, if they continued to live there were then in a Body Kestjan, again not of this Earth. There is a quantity of material which is available for mankind now. And at^{the} the time, he suggested that ^{for} each of these religions, there is a ~~much~~ separate conglomeration; a ~~one~~ separate entity. And it is now a question of how can I, as a person living here, become in such a way effected and take part of this quantity of material so that I, in turn, can profit by what others already have done?

For that, I sense. And my right arm represents Christianity. My right leg represents Hindu. My left leg represents Mohammed. My left arm represents Tibet. So, now I sense. And, in sensing, it is as if I, becoming aware of the existence of my right ~~leg~~ ^{ARM}, will draw from this bank of totality of energy belonging to Christianity, that what I know of Christianity in its essence. That is, I have concepts of what is meant by the Christian religion. To the extent of my knowledge of that, to that extent I can draw on that bank. The same with Hinduism. I sense my right leg. With this, I now wish to have enter that what is available according to my understanding of what is represented by the Hindu religion. You see, by sensing, I open myself up to such --?--. The same as far as Mohammedism, the same as far as Tibetan.

And with that I become in such a, you might call it, state, a condition on account of this sensing exercise, I now am embibed. That is, I have taken within me, in that state, a certain form of food and how I wish to digest it. I will not go into further detail because it is not a task or an experiment I suggest at the present time. I only mention it because it was something that Mr. Gurdjieff gave quite almost publicl. and there is nothing wrong with repeating it here but I only want to tell you that such things exist and that the logic of it is

quite unassailable. It is true. There are these so-called outside forces which, at certain moments, can be gathered and can be taken, dependant on the condition inwhich the person who tries is.

Of course, such problems; Many will ask but few will be given. That is, I can ask but in the wrong way. I may say or claim that I am ?sensitive? and I am not. Therefore, I will be closed. So, even if I would pray to God for that kind of food, He will not hear me because I do not know how. It is necessary to know how.

Exactly the same way when I want to look at symbols and understand them. I have to know how I have to work. Unless I work, unless I remember myself, I am not in that condition inwhich I would even be able to have understanding of that kind of language as expressed by symbols. And it is exactly the same way, I can only go as far as I am at the present time capable of going. And therefore, the amount of what I now can put into a certain exercise is my limit. And, dependant on that limit, I can only get so much food and no more.

These are the kind of things that do exist and can be obtained. And they are, on the fourth way, the kind of drugs, that is, the kind of medicine that are contained in the pills. It is a lengthy explanation for a very simple question but it ~~gives~~ gives perspective to it.

Question: I want to speak on a different subject. You have mentioned so many times how ones point of view changes ones —??— ideas. And how one is conscious is—??—. I want to mention an experience. I read "The Trial" by Kafka. And, as you know, —??— he is on trial but he does not know why. But he is accused of something and he is looking for help. And he goes from one —??— and from one official to another. But at the end of the book, he comes —??—. He enters a cathedral. He meets a priest. And he has a very lengthy conversation with the priest who makes very many things clear for him. Still not very clear ~~xxxxxx~~ —??— he feels as near to the priest as he felt to anyone up to then. And then he asks a question: "Are there —??— to the cathedral? Is the exit, the front exit barred?" The priest says, "Yes they are." So, he says, "How can I get out of here?" —??— And the priest asks him why. "I am a bank clerk; I have to go back to

work." So the priest says, "Go ahead," And he asks him, "You were so close-to me before. You were so good to me and you are now so strange." So he says, "I didn't tell you to come. You can stay if you want to. But you say you have to go and you go. I cannot keep you. You can stay as long as you want." And he feels the necessity of going back to the bank. ~~Exchanging~~ —??— important position and he leaves feeling that he has left something which he should not have and yet he has to go. But for me it was a very —??—

Mr. Nyland: That is right. That is how ordinary life draws one. Yes, I remember the "Trial" very well. It was a remarkable book. But, you see, this advocate of being on trial, not knowing what it is about, he is constantly led intellectually. With the priest, he has an emotional quality and he comes much closer because emotion, feelings, intuition is something that gives us a certain insight which cannot be reached by means of an intellect. But then the physical, his existence, again pulls him back to where he is and he knows he misses the opportunity. And this is the pity; that constantly our efforts in trying to become conscious are thwarted by our physical body.

Question: I have been thinking about it especially in the relation to about three weeks ago, you had a very interesting talk about the relationship of the leader to the group which I mean, many other things, questions, were raised in my mind that night. But that was one of the things that struck me most when I read that.

Mr. Nyland: Yes, it is true. We do know certain things. We know also the direction inwhich we should go. In our good moments we are quite willing to do it. We set out and immediately afterwards or very soon, we are again on a tangent away from what we profess to be our real interest. And this is such a sad thing; that we have to acknowledge this particular fact that we want it. At one moment, there is absolutely no question about it. ^{That} ~~With~~ all of us, with all of oneself, wants this particular thing of understanding and that I cannot pay because when I am confronted with a payment, for some reason or other I lose my interest and I must go back to the bank. You are quite right.

Now, what do we get out of this altogether? Something that is

very much alive, something that stimulates, something that makes us different people. This is something that we carry home that we want to use; that is, is it that important? What is it now that we have talked about and that becomes for us perhaps a treasure; that we could write it up and that we could look at and still would retain its value six months from now? We have had several evenings now and sometimes for years now we have talked, talked, talked a great deal. And we have thought a great deal. We have constantly in ourselves this illustration that something else draws us away from what we really are quite willing to admit mentally is much more important than anything else and for which we would give our last farthing. So we say, but we do not because when it comes to that kind of a payment, then we always have an excuse that we ought to do something else first.

How would it be if we try now to make up our mind, that finding out the same way as Wesley has a task, what can we really do without? And fix take only one habit. One; not all of them like he has. He has a big task. But, for each person now, one habit. One knows what you are doing. You know what you like to do; what you do very much, what you are proud about, or vain that other people like in you. Try to forego that. If you look for approbation in the eyes of someone else, a certain amount of attraction, a certain form of affection, maybe love - could you sacrifice that? Could you go alone and not be dependant on others? Would you be willing? How would you be when you are alone? Could you stand it? How much are you dependant on someone else. Can you be silent? Can you try to be? Not to be dependant constantly in what someone else will tell you or to ask others for that; but to find in your own conscience sufficient satisfaction to know that that what you do is right and that you do, you want to do; and to make that distinction out of not wanting to do what you really know is not right; and right

now in the sense that it prevents you from remaining awake. Not right in the sense of ordinary morality of what we call good and evil. But that what is correct for us in our life now; How to become conscious, how to wake up; how to live - what to do for that and to put that on one side of the scale and, on the other side, our little idiosyncrasies and stupidities which, as you all know and all theoretically will admit, has very very little value. Now, more questions, come.

Rhoda Goulding: ---?— I have seen ---?— clearly in myself this last week. And I have seen how really deeply I have relied on certain things which I ought to be able to do without, such as ---?— approval of others; what people think of me. And I have seen how deeply it goes; that is, how many things I do from this point of view. On Sunday, I was able to make what appeared to me, at the time, to be a real effort to ---?— It had to do with straightening up the house. And I wanted to do it. And it occurred to me that I might ---?— One of the children was not feeling well and required attention. And I thought that, I mean, I see a great deal about it. I am ---?— This time it was there, so I did not do it. I read a story. Then I saw afterwards that all passed off and I saw that what I had done was ---?— was nothing ---?— but, at the same time, there is this constant pull. And possibly I ---?—

Mr. Nyland: You see, it is extremely difficult to know at any one time what is really of more value and what is objectively correct.

Rhoda: And even seeing two lines....

Mr. Nyland: Yes, even then you do not know what to choose. You do not know because you do not know where it will lead to. You have no means of seeing the end of it because it may be that one leads to a condition which is worse than the condition in which you are or that where the other would lead to. You could only see it if you were above it. That is, than only in that particular state, that you could see the beginning and the end; and then you would know. But, since you are not above it, only for one moment, and then back again, you are then in a state where you have to make up your mind. You have to choose. And the only thing you can choose is what seems most likely correct. But then, the added necessity is that whatever you do, you are aware.

You see, by becoming aware, regardless of what the purpose is, what

is the accomplishment, I then place the accent on something else. I then place it on that what would be an objective result. I place it on the objective method in reaching any result. I separate then, at that moment, myself from whatever the result may be because it is impossible for me to be objective about it. But what I can do and what is within my means, is to be objective in whatever road I now choose. This, instead of leaving me almost at an impasse of what I should do and embarrassed, it gives me a very definite attitude that regardless now what I will do, I can do correctly. You see what I mean?

You have taken away the thing that otherwise would distress you and changed it into an ability of doing. And you are willing now to go along with it, each moment after each moment. You see what I mean?
Rhoda: Yes, I see what you mean.

Mr. Nyland: You see, there are three things in work that are important. They are all contained in the first step, Do. That is, observation, non-identification and simultaneity. All three are important and the most important is simultaneity. It is the one factor where Gurdjieff's system differs from many others. Some psychoanalysis and so forth and so forth come very close to the idea of, let's say, non-identification, to become impartial. Also it is contained in the same thing as observing oneself; that is, first the study of oneself, close again to analysis, observing without identification. Both together is to see oneself as one is. But much of that can take place in ones memory or thought process. The thing that cannot take place in that and what requires on ones own part an entirely different attitude, is the question of moment.

If everything else fails, moment is the one thing that can keep me alive. If the idea that I want to accomplish some kind of an aim objectively and I am stuck because I cannot see it, the one thing that

constantly will keep me going in work is to consider the moment inwhich I am. And at that moment, I wish to wake up. And And I use constantly, for helping me out of the difficulty which the system as a whole would get me into, I constantly can use this one idea off. This one moment is of evlue to me.

I do not know if you understand it but it is something that is very much worthwhile to ponder about because this moment, which is a con- stently changing moment, changing in attitude from a cross dection into a dynamic quality of living. And I also realize that the moment becomes a part of time. And time, as such, as it flows thru me, is exactly that kind of subjectivity which is unique to me. It is the one thing that, as it were, is the climax, the ultra-ultra of subjectivity. And, because of that, it has in it the possibility of becoming objective. Because it is subjectivity par excellence which, for me, has in it the possibility of changing, at that moment, into an objective quality of realization of my existence.

So, you see how then, at that moment, when time flows thru me, at that moment time is dissolved into something entirely different, com- pletely not subject to time any more. And, altho it moves, it will not describe the line, but it will describe a sphere of eternity. It is interesting to try to see this: How we apply this concept of simultaneity to the problems as we face it; that is, as we face the impossibility of a choice, ~~inconsequential~~ the choice must be made between being awake and not being awake. As soon as I have that, everything else becomes of less importanve and I have no more interest in the result I reach.

You see, this becomes very important because I identify myself with the result I would like to reach. It is impossible for me even to decribe it. I could describe it, as I say, when I am above it. But I

am not. I am in life. And life requires me to be active. So, it gives me much more freedom. It gives me the freedom to continue with me habit. It gives me the freedom to attend to the little child and read a story. It puts ^{me} on/the obligation of whatever I do, I have to be awake.

The problem you see, is not any more to counteract the habit but to utilize that whatever I would be engaged in, in a form of behavior, for me to be awake. And I can be then aware if the habit, that is, the possibility exists,. Or, I can be awake in reading the story. Now all I have to do at that moment is use my common sense. That is, if my purpose now is to be awake, I must now know what kind of activity would give me the better opportunity to be awake. And, in such a case, I would choose the nonhabitual one.

Rhoda: I think --??-- result of the effort I have made. It was this particular one that had that quality. That is why it stood out. But so many others do not have.

Mr. Nyland: No, you see, because then they are ~~not~~ equal and you have chosen something on the basis of the result to be obtained. You must never choose that way if you can help it. There are, of course, a variety of directions. One has to choose, One knows that. Not all the roads are the same. But I have no knowledge of the roads. I ~~may~~ have knowledge of myself now facing it. And now I will go, almost, I would say, in any direction but with one proviso: That is, that I am awake.

Then, when I do that, I remember the fundamental point of work. It is the one thing that remains the lifesaver. It is the one thing that determines; it determines my attitude. It determines, if I have that in mind constantly, that that is the quintessence of work, I will never forget that even if I fail, there is again a moment. It is this: I fall but I get up and each time I get up. It is in this constancy of effort that finally the solution will be in the possibility for me to become aware. Otherwise, I lose myself in that what I cannot do.

You see, it is true. I cannot do. But that by itself is not a blessing for me. If I can say, "I cannot do, I cannot do", it is I cannot do and that would be the end. But, I cannot do but my moment is here. Now I can. It is an entirely different view point. I will acknowledge everything that is impossible for me. I will acknowledge my emptiness. I will acknowledge all my mechanicalness; that I am that and that I am, from the standpoint of eternity, a lump of flesh which is not worth anything than only that perhaps it can say, "Here I am; help me. Lord have mercy." But that by itself means for me that I have, at that moment, taken that what is my lifesaver. I have taken hold ~~set~~ of the thing that is, as it were, thrown out to me. For that moment I have a little support. With that I can swim. Once seeing that, one never is lost again. A realization of that possibility becomes, as experience, the fundamental place from which one starts all the time. With this, one can never be lost any more. And one can never have an excuse any more. One must know. If one knows it in such a way that it has become part of one, then on that basis one ~~will~~ can all the time remember. That is, one can make the start to remember. One has a starting point. That point becomes indelible. But that point is God. Alright, maybe it colors your week now.

Question: Mr. Nyland, at those moments of greatest need, of those moments, we are so lost that we cannot get it.

Mr. Nyland: It is true. We are lost. I am talking only about the knowledge that it exists. You are quite right. There are moments when one is so completely lost that even that knowledge is lost. In such a case, all I can do is to try to be. You see, I still have other things by which I can try to remember myself. I have my ordinary functions. I have eyes with which I see. And, at the moment when I am lost, and not only lost but lonesome, impossible to understand why

I exist, absolutely no reason for continuation of life, at such moments I, for that one moment, I am in that state. For the next moment something else is also there which is true. I'm engaged and I am, at this one moment, completely taken up with, let's call it, self pity or with a realization of this kind of lonesomeness, this kind of being lost. But fortunately, time continues to flow. It does not stop at that one moment. And all the time certain processes take place in me. When my eyes are open, certain things happen which are recorded. By my breathing, I become aware of the existence of my body. It is not that I will be, because of the moment of desparation, desperateness, that that contains, in itself, the possibility of seeing myself. But I say ~~other~~ other things, outside of me, which I am also part and in which I have lost myself again return. At such return, there is a slight possibility of seeing that I exist.

You see, all that I need is a hair. Just one moment of that kind of thought because, you see, I am alive. I am not dead. If I were dead, I would stay in the moment inwhich I am and found dead. But the fact of being alive, as it is expressed in my breathing, as it is expressed in my blood circulation, as it is expressed in my eyes receiving certain images, constantly gives me, this body, an opportunity to have something else besides this tremendous feeling of lonesomeness. It is meant by Let's wait and wait till the Zilnotrago disperses. My lonesomeness, my pity for myself, this is how I am. And I, poor man, Ich arme unglückseligen Atlas, eine ganze Welt - ? - miss ich tragen. This poor man with all the worries and terrible things of the world I have to carry. At that moment, after I have finished the sentance, what is there? I wait. At that moment, again I am vulnerable to the possibility of my own existence. And all that then happens is the feeling I have of myself and my self pity is not as strong and something comes in.

And now, how much is there of my willingness to pay attention to

to that what has come in which also, fortunately, belongs to me mind, fortunately belongs to part of my heart, fortunately belongs to part of my conscience.

How necessary it is, at that moment, you see, to be quiet. When I feel pity, when I am so engaged with myself that I feel this burden, that I cannot carry and I am --; why should it happen to me. At that moment, when I say this, I can have, and it has happened many times, I can have the thought of ~~myself~~ relaxing. Maybe I see myself in the mirror. Maybe I get, by accident, a glance of myself and I hear almost myself pitying myself. At that moment also I can say, "But relax."

You seem things are not that hopeless. I will agree with you: 99.99% hopelessness but a little bit somewhere is somewhere. And, as I say, it must be there as long as I breathe. If I stop breathing, then also that finishes. But when I breathe there is still that little spark and it is that spark that can catch.

Now you see perhaps what is needed for that: A certain amount of momentum. I have to have two forces in me at that moment of great pity. One is the force of pity. The other is the momentum~~momentum~~ that what has gone on before which still carries me, moments in which I did see possibilities, in which I believed in the possibilities of myself and myself growing. And that has lodged in me somewhere in my memory and by accident it is recalled. I cannot say that I do it. I do not know how it happens. But it does happen and there are things and facts that I cannot deny. I can say, "Yes, it happens to me because the Lord will not let any swallow die on Earth without his knowledge." It is a little poetical expression. You see? I am one of God's children; therefore He will look after me. Also a little idiotic way of saying it... as if God knows about me.

No, it is much easier to say there is something, as a spark in me, which accidentally again comes to my attention and I see it. And when I see it, how much then, at that moment, am I willing to let go of this ordinary humdrum existence of my self pity and how much am I willing to pay attention to this other side of me?

This is a matter of certain strength, certain prayer, a certain willingness to let go of what I know is not right and what hampers. What is it? How do I get sometimes such thoughts? I sit; I am quiet; I am tired. I look at things in a certain way and many things go thru my mind. I perhaps meditate, associate certain things and I keep on sitting. I am a little lazy. And what happens? All of a sudden some thought, "Ah I ought to do this." Sometimes I get up. Sometimes I do not.

"What is it in the morning that makes me get out of bed? What is it, the moment just before you get up? What is this decision? Where does it come from? It cannot be placed even. How it is that, in the midst of self pity. I can sometimes laugh? .. The advice I gave Wesley last week about laughing because of exaggeration/ I do not know how these things happen but they do happen exactly the same as, by accident, many things happen. Also that happens. And how can I, when that happens, be prepared to receive or to hear that what is also within me and not to neglect it? You understand? Because I know how such things can change and one also knows that there is a certain quantity that can exist for a certain length of time. I can, many times, not follow my conscience; the little voice of conscience, many times. But, there is a limit. There is a limit to the possibility of myself hearing it. There is a limit to the possibility of my body being able to do it. Old age, in the sense not physical, but old age in the sense of physiological involvement will, at certain times, prevent me

from working any longer. It is that one thing probably that keeps me alive. Also unconsciously, but it is the one reason why probably there is this possibility of recognizing a spark. In that sense, there is an explanation of how it ~~can~~ happens that in the midst of my self pity, I am reminded of my own existence. It is that, That moment I see myself with everything that I am then. And I have then that possibility at one moment to withdraw to see. Then I can follow one way or fall back again into what I was.

Question: Much of this is not self pity.

Mr. Nyland: Any form, it does not matter; feelings of dislike for something. It is alright, It comes to the same. I use the word self pity because it covers a multitude of sins. When you come to the analysis of it, you will find that it is at the bottom.

You dislike someone; why? Dislike conditions. It is that you are identified with those conditions and the question is: Why should you suffer under such conditions? Or why should such conditions happen to you, completely out of proportion? And the Lord is not good because so forth and so forth. The way I explain it usually comes to this point of seeing myself in a certain condition which I dislike. And I have not any explanation for it. Therefore I say, "Why should I"? And this I simply call self pity. It , as I say, covers many things. But, if you start to analyze the question of vanity, the question of not being recognized, the question of not expecting what I am entitled to, to what I believe I have done because I have worked so hard, belongs to that same kind of thing; my little ego. My little ego plays a part and I simply blow it up. Or it is stepped on its toes or it got hurt in some form or other. It does not really matter how one describes it for oneself. But the attitude remains the same because I am lost in that. And very often compared to what happens to other people and the green pastures

are always a littel greener next door; and many things of that kind that I find in myself in such and such a situation which is absolutely ridiculous. You know, it is that kind of thing. So, don't call it self pity. Simply call it contemplation if you like. But it is this feeling I dislike what I now experience.

Question: What can one do at such moments? —??— I cannot remember myself.

Mr. Nyland: No, if this little voice is not heard, you have to wait. You probably do not have to wait very long because you will, the more you start to indulge in this what I call self pity, which you can call contemplation, the more the possibility will be that the measure runs over. And you will then realize that you are there. And then, at such a moment, instead of having a direct wish wish to do something else, you will be free to do a neutral thing. Some thought will come you ~~xx~~ and you say, "Well, I ought to do this; I ought to clean up. I ought to put this letter in the mailbox. I ought to cook something for myself. This cannot go on. I ought to; I ought to." You see, it is a littel different. It is not because I wish but I say, "I ought to because such a situation is hopeless." I come to the realization that there is nothing worthwhile to live for anyhow so I will have a drink. But I do something then physically. Then, when I am once in that direction of doing something, then what is necessary is to continue doing that, to continue to remain active. It requires perhaps a little less effort because I have then a certain momentum physically by which I can continue to do certain ~~xxxx~~ work and I can find work. And, in the mean time, I can see myself then do this and that and so forth. And less and less energy will go in the direction of my self contemplation. And it will be over there and that will be then my saving grace. You see?

It is not ~~xxxx~~ something that becomes determination on my own

part. I simply use the mass of my body to become a momentum for me in the form of energy given in that direction. And then I work with that and I go with it almost automatically. And when it is automatic, again by accident I see it. Then I become aware of myself.

George, we still have time? It is almost finished. You see, it is so wonderful with mechanical things. You do not have to think any more. It is determined for you.

(Tape runs out in the middle of the next question)